ROUGH

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Must Remain in
Transcription Room

M2401

Lunch/Barn

Thursday May 2, 1974

MR. NYLAND: So we can consider this like the beginning of a new series. I said, in connection with the three different meetings now, the Monday, Wednesday and Friday, that we will try to continue that for three months. I look at the coming three months again as a concentrated effort on the part of all of us. You can always expect that by (the) beginning of a month, for instance, I will start to talk about something that has to be concentrated. Because usually, when we start out, it is apt to become a little less concentrated as time goes on, and every once in a while, you have to have a push in some way or other, to remind you that we're still at the beginning of Work. And the month of May is probably a very good starting point for that kind of concentration.

Are we going to quote a nice little poem by Heine - but it would be in German so I better not. Although it might sound nice but you wouldn't understand it perhaps. Who knows German? Ah,

( )

Someone: ( )

MR. NYLAND: Oh. Then I can('t) say it really. Im Bruder schönen monat Mai, als alle knospen sprangen, da ist im meinem Herzen die Luge (?) aufgegangen. The last sentence means that then there is a certain form of affection which starts to grow in me because of the condition of nature also opening up at the same time. And that is what I believe in. Every once in a while to attach oneself, with

one's own life, in relation to that what takes place outside of oneself. And then to take from that a certain stimulus, because there is growth all around us now, everywhere - Magnolia and Dogwood very soon, all kind of flowers coming out - beautiful Forsythias -all kind of colors, different kinds of green, and yellow towards the darker color. All that disappears a little bit in the midst of the middle of the summertime. But in the spring there's a tremendous variety of colors and when it BECOMES --and when one becomes sensitive to that, all of them should have a certain meaning.

The color green is in the spectrum at FA, and that is exactly where the possibility for certain changes can take place, and where then, from the outside world, a certain inspiration can come in the form of a shock. And I say it's necessary to become sensitive about it, because you have to have your eyes open, and simply to translate that, you have to learn in Work to have your 'I' open. That is, that you then consider what is, and accept of course that what is, but also use it for yourself to see what is taking place. And, because of that, this kind of influence on oneself, can start certain things within oneself in comparison and in coordination with the totality of many more things on Earth. And eliminating, then, what may be deleterious and all kind of consideration of political or economic influence, that one keeps on extracting from Mother Nature what is also given by her in a very definite form, and in relation to growth, because the growing part of nature continues to exist for the sake of the Earth itself, and for the sake of Mother Nature. The different political influences do not continue. They are for a little while like civilizations. They die and new civilizations start to grow up.

There is no question that we are living in a state of transition. A great deal of turmoil is taking place in Mother Nature. Again, for

the sake of establishing something more permanent of value. You know there are many theories about that, in connection with the year 2000, or the changing over of the conditions which we now have in this civilization, to extract from it what can remain, and to throw away what has--has is--has had its purpose and has fulfilled its function. But altogether there is a background of a perspective on this Earth, and that is the continuation of growth which of course definitely is linked up with the possibility of the Earth itself growing out of the state in which it is now, and moving up one little notch.

The Earth wishes to become a good planet, and it is now in this transitory stage of FA where there's a great deal of tumultuous changes taking place. And when it becomes a good planet - I mean fulfilling the necessity of a planetary level - many conditions which belong to the Earth itself will be changed and diminished, and gradually will affect us less. But in order to become open to that possibility, we, ourselves, also have to change and become much more sensitive to the possibility of that kind of growth within oneself, so that we become also 'good planets'. You must understand that in the right way. It is not a neglect of the physical body, but it is simply to utilize whatever there is in order to establish for the physical body something else that has more value, the same way as the unfortunate condition of the planet Earth changes into a more fortunate one. That is a series of growth (in?) and events that will take place in Mother Nature, and in relation to that we have to adapt ourselves and continue to be influenced by that what is in the direction of evolution.

So, leaving alone all the ~~water~~ temporary water~~stained~~ state--Watergate affairs and all the different things that have to do with subpoenas and so forth, all of that becomes quite secondary. It is transitory; it will not last. It will come to conclusions, difficult sometimes to reach and a great deal messed up. But an awful lot of negativity,

a great deal of searching for power, and also constant deceit, lying and hypocrisy. That we leave alone because it happens to be, you might even say, the balance of what can take place in the actual growth of Mother Nature itself and this Earth. And then caring for the Earth to create conditions for the possibility of further growth, and actually helping Mother Nature in her attempt to become, let's say, on the level of a planet, in a very good state, not as much bothered by the conditions of the law of gravitation of the Earth itself, that in correspondence again and again with that, one has to extract from that what is nature around us the possibilities which could have more permanency if they were fed in the right way. And it is exactly the same process that takes place with us as human beings, and wanting to be remembered that that might be one of the reasons we happen to exist, we always link it up with the possibility of a further growth for any human being to start to function in the way of his soul, indicating by that not only a step up, but the constancy of an attempt to remain alive and less and less be disturbed by the ordinary affairs which we usually call existing on the periphery of our existence.

The necessity that we can derive from the conditions coming now in spring, and going up to a certain high point in the summertime, for us means that we have to open our eyes to that what is taking place and to extract from it food, for ourselves. That is why I say in the beginning of this month, it's a very good time to reassess for ourselves what we are and what is now ahead of us, and then to try to make a very definite effort, to make that more crystal clear, that we are, in our attempts each day, considering what are the possibilities for that day, and not to forget it too soon. That the level from where we start early in the morning has to be sufficiently high because, when you start, it will go down. There is no doubt about the ending of a season, and that we, again, will go through a winter period.

But then again and again it will be repeated and it is very much the same with us. It will be repeated even if we fall down in the middle of the summertime, even if we don't remember all the time that we should be more concentrated. And that is like a curve again which for a certain length of time is above, above the horizon, as it were, the horizon which divides consciousness from unconsciousness. If you can see the--or horizon, as that kind of a line, which is exemplified also in the three-body diagram, that is our horizon of vision. We see what is above; we don't really see what is below but we can emerge from that particular area and go over into that what is more const--has more constancy of light for us. Right above the horizon it is not as yet so clear as it would be at midday. The sun is still low but it rises. And this period is an Ascension, partly to heaven; that is, the direction is given towards heaven. It reaches its climax when that what is energy which is now available, has been exhausted and when there is no more possibility of making it. And then, reaching that high point in the summer, we become subject more and more to the attraction of the Earth itself.. Now is the time to make hay while the sun shines.

Now we are above the horizon. We have to feel that, regarding the different aspects of our life, the way we have to live it, in an understanding of each person having its own fulfillment, his own evolution, his own way of looking at the sun, his own way of digesting it, his own way of wishing to continue to bring that maximum of possibilities for a certain period of one's life, to the highest point, and then submitting again to the conditions which undoubtedly will exist, that the little periods in one's lifetime are repeated, as it were, on a grand scale. If you consider the totality of your life from beginning with conception and birth until your death as just one climaxing period, which ends up in the--in the--in the losing of that what is now

to be used as a carrying organ for the fulfillment of one's feeling into an emotion, and of one's mind into consciousness. That is why I feel it is right that we talk about it to give encouragement, and I would like to consider these Thursday lunches for that kind of purpose, that we consider then what we have been doing over the week, including the many discussions you can now hold ~~from~~ on the different evenings of the week, and in which you are completely free, of course, to do whatever you please with your own time. And I've said several times now already, it's not necessary to go to all three. But when you do go, you must have the proper attitude in wishing to attend a meeting, wishing to belong to that meeting and wishing to extract from it whatever you can, and then again and again, utilizing that what you have received in your particular week which follows. The Wednesday, the evening before this one, is in the middle of the week. There is still a chance for the rest of the week, ~~for~~ before Sunday , to do certain things. The mistakes you may have made or perhaps the laziness you may have had from the beginning, like on Monday. You see, your week is also subject to the same kind of a curve. On Sunday, it is a day of atonement for me. I consider that what has been done in the previous week, like in the story of creation - the different periods for the creating of certain conditions of Earth, and the manifestations of life in different forms. At the end of that, there was the consideration of ~~xxxxxx~~what had happened. It was not in the beginning that we have a meeting. There is nothing to discuss. But after a week of Work there is a great deal to discuss. It is the creation of an 'I' in relation to its own nature, which then is superimposed on that what is Mother Nature. And we call it Great, and for that reason I say many times now, you are on a Thursday reminded in order to

fulfill what you still can do for the rest of the week, so that at Saturday and Sunday we can come together and then realize what we have done. And then of course become inspired, if we allow that, to a certain extent, at least, wishing again to begin the week and it goes of course down after Monday, and Tuesday and Wednesday, but then you are perked up now three times.

And when we talk about Work on Thursday you have to have more clarity of that what still may have remained as a question. That is why I would like to talk about what is it that is not clear. If we can clarify that together, then you will have an encouragement to Work through the rest of the week. It may go down after Monday; it has to go up again to reach the Saturday.

Work has much more meaning than you think. Much more intensity is necessary to realize it. Many of the questions I started to listen to last night is discussion, questions simply which come from your head. Many times you feel it is necessary to be very clear in having a question answered. It is not necessary to have it answered. It's necessary to formulate it so that then it becomes clear as a question, and you have to be encouraged to try to find the answer in Work. Work will give you the answer, because that will help you to change in regard to the question. You will obtain, by means of Work, a certain amount of insight about yourself. And that question that was asked in unconsciousness can become partly answered in a sphere of consciousness which you must create. It will not be given to you by listening to meetings. Meetings are only reminders. That what must take place for oneself is a changing over, we simply say, into more consciousness, but much more dexterity and flexibility, of being able to understand one's own question from different aspects. And this is what Work will give you: an enlargement of your world so that then

you can walk around a little bit and look at that what you are, with your questions, from different standpoints, so that the relationship in which a question belongs can actually be understood by shedding light on it from different forms of experiences in your life. Whenever you have a question, you have to start to make it yourself, make it part of yourself so that it can be present to your attempts when you Work, that you have definitely in mind a wish for an understanding of your own question. And it has to be present whenever you now make an attempt, so that then under the influence of your attempts and the existence of consciousness, even for a little while, your question is lit up from a different side. And the next time when you Work again, you will be in a different position. But the same question could come up with you, and then be lit up from another angle, so that more and more, you will see the question for what it is worth. Sometimes by the influences of these different attempts which you make, when you are attempting at least to try to be conscious, as a result of the light that is then given on the question, the question many times will disappear, because it has not enough substance.

You see, a question many times comes just from one little aspect of yourself, and if you insist that you want to have an answer to that, you really lose out. Because that is not the way to answer it, even if it were answered. It will not help you in the totality of yourself. You see, the question that is always very important is to see where each question ought to lead to, not in the solution of that particular question, but it should be linked up with the level of your being, the same way as the different centers of a personality always belong to a being and the level where you live.

That is made up by the three. Your question belongs to a little part of it. It may belong to any one of the three centers, but it is far removed from the being itself. And then, by means of Working and trying to understand the level of one's being, one starts to look at the question from that level. You can say it differently, in admitting that that what is consciousness gives you a start to look at different things of your life in a different light. And then, lighting it up from above, as it were, from a higher level, the perspective of a question is very different. If you have a question, it takes you up and you are surrounded by the question itself and you have really no perspective. And no particular answer to the question will help you to get out of that surrounding, because the surrounding will affect you again and again, and another little question and another one will come up. And for all of them, in order to have a finality in an answer, it is necessary to become objective to your question which, of course, when you are on a higher level is fairly easy because, from there you can see yourself with your question, and you say, how silly it was that I asked just that little aspect of the totality of life.

You must understand that answers are given to questions by means of the increase of life aspects. That it is necessary to see things 'sub specie eternitatus', that what is from eternity as a standpoint, lighting up that what is unconscious will change the unconscious state by perspective regarding conscious and conscience--consciousness and conscience, placing the question in the midst of a different atmosphere, in which then this question many times will cease to exist. In the first place it many times doesn't even belong there and it is so temporary - a little bit of a question and a little bit of an answer. But when you start to Work ,

then you don't pay attention to your question. And many times I feel that the questions which come up are very stimulating, and of course they can help you, and at certain times, they definitely probably bother you. But there is a tremendous amount of material available for you which do not touch that question at all, and to have to wait for an answer to the question before you start Working is just the wrong way about. It is as if, on a Sunday, you are going to contemplate the work of the week ahead of you. The Sunday is only to see what has happened, and then to put it in a proper place. And then to extract from the actuality of Work attempts that what you can retain and also in what way you can see yourself where that what was so-called an attempt was not really an attempt, or even the energy you spent on it was superfluous. And that sometimes it's far better just to wait and let it rest, let the question even sometimes remain dormant.

The fact that you have a question means - if it is serious - that you cannot answer it at that time, and that the answer only can be given when you change, because you do not change simply because someone answers you. It only affects again a little bit of your mind;and the satisfaction of a mind by bringing up a little bit of a light within the brain does not mean that the being of yourself has been raised a little bit more in an evolutionary sense.

If you understand the concept of evolution you will see what I mean. I want to Work because I want to raise myself up, sometimes we say, by my own bootstraps. I want to become independent from outside conditions than only to the extent that they can stimulate me. But when I have that stimulus that is received in the form of an aspirational quality then, you might say, I'm

on my own. I want to bathe constantly in that light which can come from the level of my being, but I have to Work, and I Work many times underground, not even exposed to light. And when I am like a miner trying to dig out the treasures of this Earth, I may not always have the light that I would like, or that I can have when I sit in my room and can contemplate. Work is based on the contact with that what is dark, and for that I need a little bit of light which is sufficient for me to indicate where I should Work. But then I must Work and not constantly asking for more light. There is enough that we can do, more than enough. But we will add more and more to that kind of a fund of wisdom, or at least of inspiration.

We will continue with the attempts we have made so far regarding, let's say, Firefly, giving more information, making it available, editing it, actually coming down now to brass tacks. We are on the way regarding distribution of music, in that same sense, making things available more and more for your aspiration, more and more trying to establish relationships between ourselves on that basis which we deserve and not on the basis which remains negative. On a basis of the actuality of that what is given, not what is taken and not what is just asked for. The question of life is always the expression of life from within oneself to the outside world. When you begin, you're entitled to receive from someone else. And in a group it becomes much more important to consider that what everybody is doing in the light of their own wishes and making allowances, not knowing exactly what takes place in someone else, making allowances in the assumption that there is that kind of desire until it is proven to the contrary that it doesn't exist. But one has no judgment about someone before the attempts are made, or made known.

One gives the benefit of the doubt before you pronounce a judgment.

And this we have to learn, I think, much more, because we're apt to find a very good excuse in not wishing to Work, by looking at others and telling them even sometimes much too much that they are wrong,, or that they should be doing this or that, and that form of criticism doesn't hold water. It should dissolve in that water if you wish. Make it disappear. Make for yourself that what is alive within you. Show it in the way you are, in the way you can talk, the way you receive, the way you consider, the way you contemplate, the way you even can meditate. But you must meditate on that what has been done in your attempts, not a description of your ordinary life. That kind of meditation is like circles which remain subjective. We wish a circle, if you can figure that out, to stand up. We wish to climb on the circumference of a circle when the totality of the circumference is vertical. Then there is a period of reaching a certain height of being. It will be followed by a period of going down again but this is the wheel of fortune. One starts and one goes up with the attempt to the extent that your energy is sufficient. Don't make circles in your head. They remain quite levelheaded for oneself; that is, they are on one level and very good for the level of unconsciousness. But this kind of circumference becomes a wheel - I call it the wheel of fortune. You are fortunate when, on that wheel,you have enough energy to climb up to the maximum. And then, even if you do go down, there is a momentum established in the going down so that then, when you are at the bottom, you swing up again because of your own efforts.

It is only ~~a part~~ a part of a certain symbolism because as a result of using the circumference in a vertical way, and this continued climbing up on that, as a result when you go down, the wheel

starts to move. The period when you climb up the wheel can move but it is not necessary for your own desire to wish to continue to Work. You reach it because you have energy for it, and the wish is there, and the aspirational energy is still converting within you the inspirational force. When you are on top then your momentum will make that wheel go in a direction. All that is necessary in the period of darkness is to be able to steer it towards a ray of light. It may not be possible to do much Work in our sense of the word during that time but you profit by what you have done. And the contemplation you are entitled to during that period is dependent on the amount of effort you have made previous to that. Then in your med--contemplation, which you sometimes can call meditation, you have something to think about, to consider; that is your attempts to create an un--a conscious entity. That is where the consideration should be. If it is just ordinary unconscious facts you are looking at, you don't get anywhere. And I say that circumference that you would like to have is simply flat on the ground. The aspiration must be translated into the wish for inspiration to actually grow. That will - in the periods of darkness - will make you grow, not by yourself, but as a momentum established and by the movement of the wheel itself proceeding in the direction of wishing to understand more. A wheel will not get off the ground. It will stay still on the level where one is as a level of being, and one is subject to this up and down period.

After some time, the wheel itself will stand still in consideration of what next, or the wheel will have enough energy to go up the hill. That is the picture you should keep in mind. That what one wishes is like a ramp leading up to heaven which, from the standpoint of the consideration of Work, looks very much like a straight

line of evolution, but which is, when one sees it as a movement of the wheel, is subject to steps. And the going down, or the facing that what has to go up, requires, at a certain time, a period of staying on one level. In that one level one considers that what was on a lower level and the attempts which have been made to come from the lower level to the higher one, that is the subject for meditation. That is where one comes into contact with different aspects of oneself. It is at that time that there is a possibility of different forces entering into you as a result of the subject of your meditation. That is the period in which there can be an openness and an expectancy of that what actually belongs to a higher level of being, but then from that level, benevolently looking down on you and wishing then to give you/help, because then you deserve it, then you have Worked in the vineyard of the Lord. Then you have tried to plant consciousness and conscientiousness. Then the Lord will give that what is a seed a chance to actually grow up.

You see, what takes place is the dissolution, the diminishing of the seed itself, to extract from that what is within the seed, the elimination gradually of the kernel itself as form, retaining life force in the form of a plant which then starts to grow up. It is that process that takes place when one plants seeds. The aspiration is the planting of the seed. It is putting it into the Earth in good conditions for wishing it to be dissolved as an outer kernel and within the retention of life, which then becomes in the ground, inspiration with a wish to grow up again, to return to the surface of the Earth, and then to continue in a vertical line as directed by the Sun. You see, the sun draws inspiration out of one. And I mean now, by the Sun, that what is light of an overall quality, that what exists on the level of being, a little bit more

when it is higher than when it is on a low, near the ground level. We call it perspective, we call it sometimes inside, within oneself and at times it is called devotion. These are the requirements for a seed. That seed which is planted within oneself has the beginnings of one's inner life which is there now covered up. And the conditions have to be created to undo the covering. That is meant by opening the door of the prison to one's Magnetic Center. And the seed which is in the Magnetic Center, as it is now covered up, is the life within a seed which then, because of opening up the possibilities for that life to become expressed, will create within one self as a first step, I call it, the leaves of a plant, which is a Kesdjanian body which receives direct light from the sun and changes that what is as energy in the sun, by the greenness of the lives (leaves?) and chlorophyll within the leaf itself into substances which are good for the plant itself, giving off oxygen to the air. It means the creation of an atmosphere in which one can live. We as human beings are dependent on the oxygen. And when that is created within oneself, that means that in the growth of the plant as green leaves it is what we call Kesdjanian body. It gives to a person the realization of the necessity of a physical appearance and only adjusting a quantity of energy in the plant itself to maintain the stem and maintain the leaves. It's only a stepping stone towards the flower. The flower is of course the Soul. That is where the fruit is. That what then can remain, at least temporarily on this Earth, is for the Soul the necessity of extracting as much as possible from the roots and from the leaves themselves by means of the changing process of energy given by the sun, all of them culminating into one effort to produce a flower That is the end of the Kesdjanian body, when in the concentration of the SI-DO, all forces and energies belonging to the plant itself are given to the flower, which when it flowers, is a process of gestation for the Soul. And when it bears fruit, it is the actual condensation and crystallization out of that what is a Soul after the reach -- after it

has reached the state of Fa. The FA of a Soul body is extremely important, because in that total energy of the plant itself as a Kesdjanian body is given when the plant itself is ready to die. And the flower then has reached its fullness and changed over into a fruit. The plant is no longer necessary.

SIDE TWO

MR. NYLAND: But we don't want to continue now talking a little bit about perspectives. Let's talk now about your Work. What have you done? Or what one do you want to talk about for reaffirmation, for becoming more strong, for having an opinion that you dare to stand on; a conclusion you have reached that can be used as a foundation for further growth; clearing up the brush so that things can be planted; so that then the maximum possibility I call it sometimes the efficiency of growth, can actually take place. What do you have in your mind?

Fred Curchack: Mr. Nyland?

MR. NYLAND: Yes.

Fred: It's Fred. Three weeks ago Tuesday you spoke to me briefly about my wish getting in the way in that I should just leave be and see what could be present. And you said that maybe we could talk more about it on Thursday. And now three weeks later I feel I'm just beginning to digest that in in my daily Work.

MR. NYLAND: Was it on a Tuesday we talked about that, Fred?

Fred: Yes, sir.

MR. NYLAND: Yes, it took a little while to germinate.

Fred: Yes, sir.

MR. NYLAND: How far are you now?

Fred: The past few days has had considerable meaning for me.

MR. NYLAND: You have to speak louder.

Fred: I say, the past few days has had considerable meaning for me and in a great

simplicity and an instantaneous quality to my Work.
MR. NYLAND: Fred, what you should do now, you have something that you have tried or for which you have spent effort. Try to see now in retrospect when you are quiet what actually may have taken place, as if you consider yourself a case, of a certain change that of course has taken place as a result of effort spent. And that you now consider your health. I say it's a case, as if you were a doctor looking at your past as a sick patient, not necessarily sick, but not entirely in equilibrium, and perhaps from that standpoint you could call it a little sickness when there is a discrepancy in being in balance. So that if you can now see that you have now done and could have functioned as medicine has had a certain result and you now make a diagnosis of yourself regarding the state of your physical and psychological health. For that you are the doctor who how contemplates a patient. You see this patient in bed. That's you; you see yourself asleep. That is also you. Your doctor is at the foot end of your bed looking at you sleeping. The doctor considers sometimes, should I wake him up, because maybe more medicine has to be administered. But when you as an 'I', being the doctor, looking at it, you, yourself being asleep in bed, there may be a consideration that just now you would like to keep that "it" asleep. And the 'I' looking at you considers the possibility of the effect of the medicine, trying to describe the daily report of the condition of the patient. This would be a form of meditating which would be quite useful to you, because it is based on the effect of the medicine on the sick patient. It remains constantly the conclusion that one is asleep; that one is what one is as a human being; that on the road to wishing, to wake up, one still has to get out of bed and stand up. So the sickness, you might say, or the temporary unconsciousness is not finished as yet. But something else can now exist

which can give you much more light and also guidance. And the contemplation about you as the center is quite impartial because you are not the doctor. The 'I' is the doctor. You are still asleep in bed. That acknowledgement will create in you as you are sleeping, a dream. It will consider the possibility of waking up. It will even for yourself describe what might be the condition when you wake up and how you would then behave as a result of the medicine -- medicine having influenced you. And this is what the doctor 'I' is really interested in, to see when you do wake up and you do get out of bed, how well you are and how much you have changed as a result of the attempts which have been made by yourself. Spend sometime on it. Then with that you will know what the effect has been. You will also know what else there is to be done. Alright?

Fred: Yes, sir.

Idell Conway: Mr. Nyland?

MR. NYLAND: Yes.

Idell: With reference to a lot of the conversation last night about attitudes and postures and work,

MR. NYLAND: No, I didn't get that far yet. I only got, I think, as far as the question of simultaneity was brought up. It was in the very beginning, I think, when John was still... And so I didn't have time to listen to all that. Tell me. What was discussed.

Idell: Well, it just seemed like an awful lot but I can relate whatever, you know,... because this is what I wanted to say last night. And then I questioned it because...that's why I want to ask you. I don't know if it it's helpful. It might be really confusing. But When I feel like I can work, I first have to, I have to loosen myself up to a higher form of life, sort of. And I do that in various sort of ways like loosening up my body (?) and it has to do with posture and

allowing the body to walk ~~a time along~~ allowing the sunshine on it

MR. NYLAND: I cannot - I cannot really hear you. Can you enunciate a little more?

Idell: Alright. This is like a process I do first in order to - or a perspective, but I think it's kind of practical.

MR. NYLAND: What state are you in?

IDELL: I want to work

MR. NYLAND: Good.

Idell: And then the first thing I do is -- is try to enlarge - I try to have a perspective of a totality of life existing as a flow.

MR. NYLAND: Isn't that already in your wish?

Idell: yes.

MR. NYLAND: So when it is there, you don't have to contemplate it anymore.

Idell: No. But it is definitely a step that I take...

MR. NYLAND: Yah,

Idell: It's not with me all the time.

MR. NYLAND: Yah, but what prevents you from Working then?

Idell: Ah, nothing.

MR. NYLAND: No. So you see the contemplation might even postpone your wish to Work.

Idell: Yes. I don't - I don't really think that it's a contemplation.

MR. NYLAND: But it is simply a statement that you still pay attention to. It is a thought that comes in.

Idell: Yes.

MR. NYLAND: You know what I mean. I have a wish. I Work. I don't consider it any further. The wish for me is enough. The wish is born on the level of my being at that time. That what is represented by the wish has in it enough energy for wanting to see myself in our sense.

Idell: Yes.

MR. NYLAND: And so, I don't have to make a change. Because it"s there. I am the object. It doesn't matter in what condition I am, or that there is -- whatever posture I have. But I can use my posture to use it for the observation of myself, as I am then, with the energy which is available to me at that level. Thoughts have a level. Feelings have a level. And the physical body has a level. And it is that level that I try to connect together as one level culminating into the wish to Work. Because I don't want a little development of one ~~part of~~ myself, sometimes at the expense of another. I want to Work simultaneously. I want to Work all three centers at the same time. I want to have this wish to be distributed so that the totality of my being can profit as totality.

So you can take on a posture. Or you can go from wherever you are one posture into another. All the time your 'I' should be there. Don't wait until the posture is there. Then you will find another excuse why you don't have to -- don't want to Work as yet.

Idell: Yes, I understand that.

MR. NYLAND: You understand that now. Then the question of simultaneity came up last night. The question is always then, simultaneity is prevented by any kind of a thought or feeling which enters after I have the wish. I make a wish simultaneous with the existence of 'I'. That's the idea of simultaneity. Because if I allow any kind of a thought to postpone as it were the creation of 'I', there is no simultaneity. Simultaneity is a wish and the attempt at the same time. And I've said that recently. When I have a wish, my wish to Work becomes my 'I'. That is completely independent of the form or the posture or both, because that what is 'I' is a consideration of my life. Yah, is it -

Idell: Yes, this

MR. NYLAND: Alright. Does that answer it?

Idell: Yes, it helps.

MR. NYLAND: OK. After that, when it is set in motion, when there is an 'I', you can do with your body whatever can be allowed without losing the possibility of sending energy to the 'I' and maintain it. And the longer you can maintain it. it's quite right. Your body can take on any kind of a form. But the form is not important because that what the 'I' considers or observes is your life. And that doesn't change. Alright?

Idell: Yes. At that point -- at that point, when does that -- when the 'I' is functioning

MR. NYLAND: When the I is functioning

Idell: Yes

MR. NYLAND: Yah

Idell: I think that answers it, thank you.

MR. NYLAND: Yah, I think it could answer it, alright.

Shelley Buonaito: Mr. Nyland?

MR. NYLAND: Yah?

Shelley: It's Shelley.

MR. NYLAND: Yes

Shelley: You may have answered it by talking to Idell. I'm not sure. There are certain tendencies which I have that I don't like.

MR. NYLAND: Good, you know, Shelley, I give you a little task. Slow down into second gear, Right now, shift. (Laughter)

Shelley: Alright. There are tendencies I have which that I don't like

MR. NYLAND: (Speeded, unintelligible speech) Will I do it now for you? now?

(Spoken slowly)"There are tendencies which I have which

Shelley: (Spoken very slowly) There... (Laughter)

MR. NYLAND: Alright.

Shelley: tendencies which I have which I don't like. (Yah) And it seems that I'm always trying in different ways to get rid of them. I can accept -- I try to be honest about them verbally. I can, I can even express them to my friends, yes, I'm that way. But I am not able to just be that way, really.

MR. NYLAND: No, that's right.

Shelley: And I've felt that if I want to make an effort to be that way, then that would be more like a real acceptance.

MR. NYLAND: Can you see it as a tendency which is impossible to change at first? (Yes) Because it is habit? It is crystallized, sometimes quite deeply and it is already so solid, a part of you, that it is not possible to change it. Those things are quite automatic, many times, the tendencies, they belong to your personality as it has grown up. And now you come to the possibility of distinguishing that what is now a tendency. And you say it doesn't belong; I don't want it; I don't like it. (Yes) In the first place, you have to find out first what it is that is disliked about it. Why isn't such a tendency any good? Because there are different levels, now.

The first thing is my ordinary level, my unconscious life in which this tendency, of course, becomes apparent. It may be on that kind of a level not very good to express it to others or to affect others by my tendency. It may also be that my tendency, I now realize, leads in a certain direction for my development, not in a conscious way, but in an unconscious way. It also may prevent me in relationships with other people if I keep that tendency. And they are going to judge me by that tendency and I don't like it. It may be that I have in mind that if I have that tendency and someone else sees it. I could be ashamed. Or it may prevent friendship or something that I would like them to do for me. They don't want to do it because I have sush and such

a tendency. All that is ordinary life, of course (Yes) and it's quite right if you try to change it and you want to, but from the standpoint of Work, it is not necessary as yet. It is first necessary to accept the fact that that tendency exists (Yes), that I don't want to have any judgment objection (?) so far wanting to change it. The first requirement is the acceptance of myself as I am with all the tendencies.

Shelley: Even if the tendency is not to express the tendency?

MR. NYLAND: No. Why don't you express them? That is again the considerato-tion for an unconscious life. (Yes) From the standpoint of heaven, or God, you can have any kind of tendency. Even in a tendency life is expressed. I'm not interested in that because that belongs to the Earth. And as long as I live on Earth, of course I will judge in accordance with what is required by the Earth itself, by my friends, by the rest of humanity, by the rules that exist and the laws and all the different things that are deleterious for the civilization in which I live. All of that is quite right and of course I have to consider them. But if I want to change them for the sake of consciousness, then I don't think its important.

In the first place the consideration from a higher standpoint, an eternal standpoint, is that such tendencies are not noticed. The form in which the tendency takes place is eliminated when I consider life. I'm then only interested in the existence of life itself. In the second place, that what I wish to change into, that is, if I see a tendency and it is not to be considered from the standpoint of further growth and evolution, I really don't know what other form is better for the expression of that form of life. You see, I have not enough knowledge.

In the third place, that what has become a tendency is a characteristic of myself. And seeing it as it is and accepting it can be

extremely useful when it is operative as a tendency which comes out quite unconsciously. And I would use it first by the acceptance. Then when I do see when it takes place, I would simply make a statement to yourself, Look, There is that tendency again without any further criticism. First ~~you have~~ learn to accept it. Then you are completely free, you can use it again (Yes). You see what I mean. When you then use it, you use it in freedom.

Shelley: I don't see that.

MR. NYLAND: What? Hah? DO You ~~don't~~ see that?

Shelley: No. (Laughter)

MR. NYLAND: When you are free from something, you can use it as you wish. When you are bound by it, it will use you (Yes), the way that wishes. ~~Now you see.~~ Alright?

Shelley: Yes, sir.,thank you.

MR. NYLAND: Now you see what I mean.

Shelley: Yes, sir.

MR. NYLAND: OK

Linda Goldman: Mr. Nyland?

Anne Hanson:Mr. Nyland?

MR. NYLAND: Yah? Who is-- who is in the back first?

Linda: Linda?

MR. NYLAND: Linda? Yah.

LInda: As a result of efforts to be open, I feel as though my heart is beginning to function. I would like to be able to use that for Work. But I don't understand how to ~~reproduce~~ intro an 'I'. I don't know also if it has anything to do with Kesdjan.

MR. NYLAND: Why not start again in the beginning. Your heart is functioning, more ~~open~~ than before (Yes). How does it express itself?

Linda: In terms of acceptance of myself and other people

MR. NYLAND: ~~And that touches your~~ You think that is your heart?

Linda: It feels like it. I'm more open.

MR. NYLAND: Of course, you may be more open to that what you are and what other people are. But I think it is more a description than an actual feeling. Do you feel that your heart is more active?

Linda: Mm... I don't know. It's more quiet, I think.

MR. NYLAND: Your heart?

Linda: It's more there, but it's not - I've never tried to find words for it - so I don't really know how to express it. But, it puts me in a certain state and I don't think -- I think it's my heart because I don't think it's my mind.

MR. NYLAND: I see. Why don't we say it is not you heart and it is not your mind. Could you still agree with that? Simply say that you're open. Now you've become active. And you will behave in an ordinary manner. You are more open. You are more susceptible to influences from the outside. You will have to digest such influences. And they can go and belong to the realm of your feelings. And you can even have your heart-- heart enter into that because of the openheartedness. You can also let it enter into a thought process and you can consider it. Openness only means that you are ready to receive. It does not mean it does not mean that you can describe what you recieve. So it may be that your heart starts to function a little differently. But even that you will know -- only that you will know by seeing what is the result of that extra functioning of your heart. Because it will have to become expresssed.

You see, how do you think that your heart will function? You say, it is deepening, my feeling. In what way is that realized by myself? What becomes the actuality of a result of heart pounding a little more? or having the sense of being deeper? Or, feeling there is in even within your art

~~your heart~~ more understanding?

Linda: I think I care more now.

MR. NYLAND: Yah, that's right, but that is already an expression, isn't it.

Linda: Well, yes.

MR. NYLAND: So by the expression you will know then.

Linda: Well, I want to know how -- I've seen a result, I think.

MR. NYLAND: I believe there are results, yes, there are results by having a wish to let your heart function more in the expression of a feeling.

Linda: But I would like to be able to use it.

MR. NYLAND: You use it if you can direct it.

Linda: I don't know how to -- I don't know -- I can't really _____ the concept of a little 'I'.

MR. NYLAND: No, the question is, first, that you have to see that there is energy available that you wish to use. And then you have to see what actually can use it. Then you say to yourself, I have a deeper feeling because I'm more open. Then expressions of yourself can con -- contain more of that kind of energy, as you say, in caring. It can be quite unconscious. But nevertheless, it is a different aspect of yourself in being more open. And then being more giving. If that is a change, it can bring back to you the necessity of waking up while you are going -- or going through this change, or while you are expressing it. Can you for instance use your voice? If you then say certain things, as a result of being open, as a result of having more feeling, more caring, can you put that as energy in your voice? (Yes) This is the way, when you have that voice changed, that your 'I' could be present to that and help you, to guide you of how to direct this extra energy. You see, changing your voice will help you to wake up an 'I'.

Linda:= I see.

MR. NYLAND: You can be aware of that what you are doing without having to describe that you like you are doing, only the fact you are doing it. If in your voice, you use now more emotional energy and change the vibration of the voice itself, more deeper we say sometimes, you can make that statement to yourself without saying it is better, or worse, or I like it more or I dislike it. You can continue to see it as a fact that happens. That would produce the impartiality towards it without changing the expression. With this impartiality It can be as if an 'I' is present to you. Your continued wish unconsciously to use the energy for that purpose can now become a conscience (conscious?) affair and that what you are now doing intentionally as a result of an 'I' being present to you.

Linda: I understand.

MR. NY:AND: You understand.

Linda: Yes

MR. NYLAND: Because that aspect of 'I' links up with the benevolence of ' of 'I' in wishing you to become what you ought to become and therefore utilizing energy which is available for a certain purpose of caring more for whatever you care for. The reason for putting it that way is that as a result of more caring, there is something in me that says I'm on the right road because I include in the field of my feeling much more the recognition of life of something else that I care for. It is not as yet determined by my mind how I should care and in what way. But the feeling can be there. And the expression can be there without even knowing the exact purpose. You understand that. (Yes). There is that benevolence on the part of 'I.' Without wishing to put it in words, without describing it, just being that gives for oneself a realization of one's own existence in which the energy then is used as an expression, again in relation to that what is that energy, for a purpose of caring. Yah?

Linda: Yah.

MR. NYLAND: Can we leave it now?

Linda: Yes.

MR. NYLAND: OK. OK. If I keep on talking about it, I start to describe it it around it and then I start to diminish the quality. Alright, Linda.

JEAn - _____: Mr. Nyland? It's Jean Shelb.

MR. NYLAND: Wasn't there someone who had an arm up alittle while ago?

Anne Hanson: Yes, I did.

MR. NYLAND: Yah? Who was it?

anne: Anne.

MR. NYLAND: Yes Anne. Alittle later, jean, yah? Keep it warm.

Anne.: If you hadn't remembered, I wasn't going to say anything.

(Laughter)

MR. NYLAND: Alright. My memory sometimes _____

Anne: Well this question's been bothering me for about four years.

(Laughter)

MR. NYLAND: How many years?

Anne: Four.

MR. NYLAND: Four years.

Anne: I have a suspicion we've talked about it before and I still don't understand it. And perhaps what you said to Shelley is what I should take for an answaer. My question is that, as a side effect of Work, I gain certain insights into myself, into my behavior. And there's a part of my personality that wants to take those and use them to show off. And

MR. NYLAND: Use to show off?

Anne: Yes, sir. It really does, especially people who aren't in Work, you know (Yah). And

MR. NYLAND: You feel superior?

Anne: Oh! It makes me feel that I can -- well sometimes I feel that I can help them. Sometimes I'm just -- yah, alittle superior (Yah) on the

inside. And I notice this misuse of this energy that and the misuse of what I'm gaining from Work. And I suppose it's an ingrained tendency that

MR. NYLAND: Do you really object to it?

Anne; I really think that it's unbecoming, yah.

MR. NYLAND: Oh, really?

Anne: Really, Mr. Nyland (Laughter)

MR. NYLAND: Well, I believe it. But you know, if a person is strong, and he has really energy, capacity, muscular strength, and he can lift a stone, heavy, and someone else can not do it, don't you think he's entitled to say, Boy, I'm pretty good.(Laughter). I don't think it does much harm. I think it is a statement of fact And one can enjoy that. But not for too long, you see? (Laughter) Just make a statement, the same way as you would say, I'm six-foot and you're only five-eight (Laughter). Now, the measure for that is that it is more desireable to be six-foot. In exactly the same way, you apply that reasoning to yourself. Supposing you are superior, what is the measure? At most you can say, thank God I'm more gifted. And I do believe that any kind of an expression which looks superior one maybe, maybe very well is is always a result of something else that has been given to you that then you have that kind of a quality. I don't think it is yours. I think it has been given and when it is unconscious, it has become expressed by you. Only you attach another value to it, as if you deserve credit. And of course you don't, because everything is still unconscious if that what you have accomplished in the sweat of your brow with actually having done something for it, sitting up late at night and studying all that. And then you became superior because of that, I think you have a right to tell it to people, I've worked for it.

Even then, it is still questionable where the desire for that kind of work came from. And it may have been stimulated by yourself because you want to be distinguished; or that at least you want respect from other people. Then of course it has some other things that enter into it. Because on what would you want to base your vanity on the reason for your vanity. It's quite alright if you want to accept it as vanity. But together with that there is also a very definite responsibility. Because I do believe that whatever is given to any man, he becomes responsible for anything that he has. And I believe also that whatever has been given as a reason to be given to him, that reason is expressed in a certain terminology of karma, of having then as a responsibility; first the acceptance of what one is; and then, trying to find out in what respect I have to pay for it.

So you can be conceited if you like and superior. How much will you have to pay for it? Because at a certain time, you will also have to lose it. And that is your payment. The more you continue with indulging, the more difficult it will be to let it go.

Anne: In my -- I feel it's very uncomfortable

MR. NYLAND: Yah, the more grapple, the more you realize you have to do something about it.

Anne: Now will Work will it dissolve that kind of a tendency?

MR. NYLAND: No, with Work you will put it in the proper place. You will see the actual value of it. You will not exaggerate. Many times, vain or self-loving people exaggerate a great deal of what they think they are and in reality they are not. But Work will help you to put it in the proper place. And there is quite definitely regarding Work that what you see as a fact, that one fact might be worth more than the other, by a certain measurement. The difficulty is that you consider it from an unconscious standpoint to be of value.

And it may prove to be very much more difficult as an obstacle for the sake of wishing to Work on yourself. Because the Work on yourself means I have to learn how to become detached. The whole question of acceptance and impartiality has to do with whether I can take it or leave it. And if I am vain, I cannot just leave it.

S So you see, it has two aspects. One is the unconscious one regarding living with other people and to whatever extent they can stand your vanity. And sometimes they can tell you also, get off your high horse. But from the standpoint of Work on yourself, you have to consider the bondage. It's quite alright to indulge. But at times ~~the effort~~ first which is the result of indulging has created a condition which becomes even more crystallized.

Anne: Right.

MR. NYLAND: Alright. It is a bondage that becomes apparent in your attempt to Work. It is not the bondage that is considered by God. He will accept anyone, sinners or perfectly noble people. It doesn't make any difference. But the forms of life which are placed in a man because he happens to be living on Earth becomes his affair. God only gives him, then because of such condition and where that form of life happened to be in the scale of the ray of creation, a man then becomes responsible. God himself has sent out life becuase he wishes to emanate. And the radiation as a result of emenation on the part of the life of God within him becomes a ray of creation which at certain points in space crystallize out in certain forms. And we happen to be in a form which we call the Earth. Then the subject which is then living on Earth is no longer an object of God. The man who becomes subjective as a result of the crystalization at that point where he happens to be born becomes his own world in which he has to satisfy the demands of his own world. And in that satisfaction finally becoming free from his world, there will be the recognition by God as that person without a form as it

were, is now acceptable as life itself. So you see, the problem is our earthly problem for perfection, or for consciousness and conscience. And if we don't solve it, we cannot enter into the kingdom of heaven.

I speak now a little allegorically. But it gives the place where one is as one is, the acceptance of that what one is, the elimination of the form in which one is cast and the realization of the existence of life as a principle of life itself only and the form belonging to the crystalization of that point in the ray of creation that it happens to be.

Anne: This

MR. NYLAND: Yah?

Anne:+ Should I try to overcome it? It's

MR. NYLAND: No, I would continue to accept it.

Anne: That was my question.

MR. NYLAND: Yah. I would simply say, this is me, without paying any further attention to it, and without any particular criticism. The criticism comes from ordinary life in relationship with other people. In relation to God you can accept yourself.

Anne: Thank you

MR. NYLAND: Because he will, you see.

Anne: Even that vanity and selfishness.

MR. NYLAND: He will because he loves you. Alright?

Anne: Thank you.

MR. NYLAND: (buzzer) Oh, no. It always means I have one more minute. And then what to do with one minute. To wish you a good afternoon And remember the first part, the first side of this cassette. The second side was application, to decrystalize what one is by first accepting the necessity of such crystalization. The necessity is the condition of Earth. We are living here, not somewhere else. By

By accepting it, you can understand why we are what we are. Then we can be free to ~~emigrate~~ - to migrate to a higher level. So a good afternoon. Keep on meditating about Gurdjieff because he Worked. Good-bye.

END OF TAPE

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